

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortabes,
men have evigt Liv.

HYRDEN

"JEG ER DEN GODE HYRDE." — Joh. 10, 11.

Den som tror paa ham,
bliver ikke dømt; den som
ikke tror, er allerede dømt,
fordi han ikke har troet
paa Guds enbaarne Søns
Navn.

15de aargang.

Winnipeg, Manitoba, Andet Nr. i April 1939

Nr. 8

RADIO PRÆKEN

ved

Pastor P. Ellingson

Dagens (Søndag Septuagesima) epistel efter tredje tekstrække er nedskrevet i brevet til Filp. kap. 3, 7—16 og lyder som følger.

Kjære radio menighet! Guds gode og rike naade bli eder til del i Jesu navn!

Paulus sat som fange i Rom, da han skrev dette brev. Han tænkte, som en ret sjælesorger, paa menighetens vel. Han hadde faat vite, at der var "onde arbeidere" som vilde føre ind vrang læresetninger, der vilde skade menigheten. Han tænkte paa disse arbeidere som satte "sin lid til kjød og blod" og mente, at han ogsaa kunde gjøre dette med fuld saa god grund, nævner sin avstamning og stilling i det jødiske borger samfund og sin retfærdighet efter loven slik som han betraktet disse ting før han møtte den opstandne Jesus utenfor Damaskus. Men denne betraktning fører ham til at drage en sammenligning mellem sit forrige liv i jødedommen som farisæer og sit efterfølgende liv som Jesu Kristi apostel. Det store, herlige og ærefulde, han hadde i verden, tapte sin betydning, da Jesus ved lyset fra himmelen tok bort hans legemlige syn, talte til hans samvittighet og lot ham forstaa, at han her hadde møtt en person, som var verd at følge og tjene.

Han har fra den tid arbeidet om trent 30 aar som hedningernes apostel. Han kjender nu sin herre, Jesus Kristus, bedre og vil ut fra sine erfaringer med sin vurdering av, hvad menneskene kan opnaa og vinde i og ved Kristus styrke menigheten i troen paa ham. Han gav ogsaa en sand fremstilling av, hvad livs syn og sindelag Jesu rette efterfølgere maa ha.

Han hadde jo opnaat at faa et kundskaps forraad om Kristus som neppe noget menneske har havt, og et intimt kjendskap til ham, som hans skrifter bærer vidnesbyrd om. Han eied ham som sit liv og livs største skat. Sammenvævet med Kristus er alle hans aandelige skatte. "Retfærdiggjørelsen av Gud paa grund av tro" med det som uadskillelig er forenet dermed, syndernes forlatelse og et nyt liv med evighets utsikter av ubegripelig værdi. Alikevel vil han kjende ham mere inderlig. Troeslivets lengseler blir aldrig fuldt tilfredsstillende før man naar frem til de dødes opstandelse. Men Kristus later os ogsaa her under kristen livets kaar faa kjende kraften fra sin opstandelse baade til helliggjørelse og arbeid i hans menighet, om vi under bøn og Guds ords betraktning av hjertet søker den.

Det er vist mange som vil kjende kraften av hans opstandelse, men ønsker ikke samfund med hans lidelser. Den efterfølgende setning, som han nærmest tilføier som en forklaring og som lyder: "Idet jeg blir gjort lik med ham i hans død," er nok saa merkelig. Er den ikke stridende mot og motbydelig for vor natur?

Vi vil betrakte nærmere disse ord: "gjort lik med ham i hans død" for at se meningen.

Kristi død er den centrale sandhet i den kristne religion. Guds ord sier: "Han døde for vore synder efter skrifterne." Dette viser, at det var vi, som var skyldige at dø. Vor synd førte altsaa døds skyld med sig. Naar saa Gud i sin kjærlighet sendte sin søn for at bli vor frelser, betraktet han Jesu død som nødvendig for slegtens forsoning, og Jesus villighet til at ta slegtens synd og straf paa sig viser, at han var av samme mening. Guds lov viser os, hvad han venter av os, men vi finder nok, at dens kjærlighets krav kan vi ikke opfylde. Vi staar som overtrædere og maa medgi, at Gud gjorde ret, om



Da pastor og Mrs. J. J. Akre nu feirer sin femti aars bryllupsfestsaa vil vi mindes med tak hvad de har gjort i vor kirke. Vi mindes pastor Akres arbejde som formand i Canada Distrikt, den trofasthet og opofrelse som han utviste i sit arbejde der. Ikke minst hvad Hyrden angaar, saa gav han av sine egne midler at Hyrden kunde holdes gaaendes.

Paa dene dag vil vi takke dem for deres tro tjeneste i vor kirke. Maatte Gud velsigne festdagen for dem og glæde dem. Gud gi dem endnu mange aar sammen i sit hjem og hans naade hvile over dem —J. A. Aasgaard. Til Pastor og Mrs. J. J. Akre, Guds naade og fred!

Canada Distrikt, hvor De har tjent i saa mange aar baade som prest og formand, har den glæde at lykønske Dem og Mrs. Akre paa eders femtiende bryllupsdag. Vi takker Gud med eder fordi Han har givet eder naade til at dele livet sammen i saa mange aar. Vi takker for de mange velsignelser som er blevet til del i disse aar og for den indflydelse som er gaat ut fra eders hjem, og som er blevet til velsignelse for mange.

Vi takker for den lange virkedag De fik og for det De har ved Guds naade utrettet, særlig for Deres arbejde i Canada district. Maa Herren velsigne eders guldbryllup og gjøre eders livsaften skjønn.

Eders i Kristus,

Saskatoon, Sask., den 11 april 1939

Iver Iversen.

Det er mig en stor glæde, som redaktør for Hyrden, at gi pastor og fru J. J. Akre en lykønsning og æres blomst til minde om Guldbryllupsdagen 17de April, ved lit spalterum i Hyrden denne gang. Hyrdefameli vil, uten tvil tilstemme og herved tilønske dem en hjertelig gratulation med at ha naaet guldbryllupsdagen og tillike ønske dem fremtidig Herrens rike velsignelse.

Hædersparet var ægteviet i Bergens kirke i Yellow Medicine Co. Minn., av pastor Ole Løkensgaard, den 17de april 1889. En mere passende æreskrans over et trofast og langt virke i menighetsarbeidet som Akres fik naade til at utføre end hvad pastoren selv sier i brev: "arbeidet har været os kjær og vi sier: Min sjæl, lov Herren og glem ikke alle hans velgieringer! Sal. 103, 2. Vi er langt ringere end al den miskundhet Herren har bevist imot os."

Hyrden har særskilt grund til at ære disse venner, da den har dem at takke, fremfor nogen anden, at den blev reddet fra døden nogen aar tilbake. Billedet som herved trykkes var tat paa deres 49de bryllupsdag, paaskedag 1938, tilsamen med sine 5 døtre. Haaper de faar opleve diamant bryllupsdagen. Kjære venner vær da hilset i vor Herre Jesu navn. —Urness.

han viste os bort for evig og utelukkede os fra sit samfund, dets goder og lykke. Vi maa ogsaa medgi, at synden maa være overmaate avskyelig i Guds øine, naar intet mindre end hans søns død kunde paa retfærdig maate stemme med hans ære. Merk hans nidkjerhet mot ondskaben hos den slegt, som levede før syndfloden, "jeg vil utslætte menneskene, som jeg har skapt, fra jordens overflate."

Skal vi være av samme sind og mening og ha en ret og fuld forstaaelse av syndens væsen og Guds retfærdige krav, maa vi ikke mene at synden er en smaa ting, bare svakhet og ufuldkommenhet, som det ikke er saa nøie med. Vort syn maa være lik ham i hans død. Vi maa av hjertets inderste grund erkjende, at vi døds skyldige alene ved Kristi død faar ret at leve som Guds børn. Ja, vi skal baade vite og erfare, at det er saaledes, at bare ved Jesus, vor Ypersteprest og mellemmand, har Gud sit velbehag i os.

Vi merker ogsaa, at Gud for at vise naade mot os paa en maate, der stemmer med hans ære, maa gjøre det ved et offer der stemmer med hans værdighet og har en evig forsonings kraft. Blodet av okser og bukke kunde ikke borttake synd, ik-

ke vise hans nidkjerhet mot synden eller hans kjærlighet til syndere. Det samme kunde ogsaa sies om Jesu offerdød, om han bare var et menneske. Derav følger, at de, som nekter hans guddom konsekvent nekter hans forsoning. Men skriften taler her tydelig og forbinder saa vakkert hans guddoms makt og herlighet med renelsen av vore synder. 1 Heb. 1, 3 læser vi: "Han, som er avglansen av hans herlighet og avbilledet av hans væsen og bærer alle ting ved sin krafts ord, og som derfor, da han hadde gjort renelse for vore synder, satte sig ved majistatens høire haand i det høie." "Vi har en stor ypersteprest, som er gaaet gjennom himlene, Jesus Guds Søn." Følgelig maa vi, om vi ska bli gjort like med ham i hans død, sætte ham paa den samme høide som Guds ord. Hverken forakt, ringeakt eller likegyldighet maa faa lov at snike sig ind i vore hjerter.

Dernest lærer Jesu død os, at vi har været gjenstand for Guds ubegripelige kjærlighet, trods vor synd og skyld vilde han gjøre vel imot os. Han gav det dyreste han hadde for at redde os fra syndens makt og djevelens vold. Ja, Jesu død, som den fælledrede menneskesøn illustrer baade Faderens og Sønnens kjærlighet sterkere end noget andet og

lærer os at forstaa de ord: "Gud var i Kristus og forlikte verden med sig selv."

Men la os ogsaa se hvorledes han viste sin kjærlighet til Gud, Faderen. Han kom jo for at gjøre hans vilje. Han sa til sine disciple: "Dersom I holder mine bud, da blir I i min kjærlighet, likesom jeg har holdt min Faders bud og blir i hans kjærlighet." Lydighet mot hans bud satte han som kjærlighetens merke hos ham selv kan vi altsaa prøve hans kjærlighet til Faderen. Vi mindes ham som han sat træt og tørstig ved Jakobs brønd, da hans disciple gik for at faa fat i mat, hvorledes han ledet en kvinde til at tro paa sig som Missias, og han skuende allerede i aand den de hvite høstmarker et par dages stans i byen skulde bringe. Naar det saa blev sagt ham: "Rabi æd!" sier han: "Min mat er at gjøre Faderens vilje." I denne kjærlighet optok han sit arbejde, bar livets byrder og gik til sin lidelse. Ved dennes begyndelse, da han vidste hvor forfærdelige kvaler, han skulde utstaa, gik han ind i Getsemane, fjernet sig fra sine disciple og bad: "Min Fader! kan ikke dette gaa mig forbi, da ske din vilje." "Han overgir sig til Faderen, forat slegtens frelse maa fremmes som besluttet i Treenighetens forut fattede raad. Ondskapens makter fik lov at behandle ham efter sin vilje. Han mottok en foræders kys fra en av sine egne disciple. Hvor dypt maatte saadan utro smerte ham! Alikevel beholdt han sit rene hadefri sind og tiltalte foræderen i kjærlighet. Retens stier blev bøiet ved falsk vidne førsel i det høie raad, og derefter blev han dømt til at dø, efter at dommeren hadde erklæret: "Jeg finder ingen skyld hos ham." Hvilken lidelse for hans rene sind maatte ikke dette være! Spot, næveslag, hudstrykning, torne krone og korsfestelse taalte han uten at tape kjærligheten hverken til Gud eller menneskene. Hans ord: "Fader forlat dem! ti de vet ikke hvad de gjør, viser os dette klart. Dette sindelag under uretfærdig medfart og lidelse er en del av at bli gjort lik med ham i hans død. Men det forfærdeligste han utstod var dog Guds forladthetens kvaler, som avpressede ham det utraap: "Min Gud! Min Gud! Hvorfor har du forladt mig." Disse kvaler utstod han ogsaa efter Faderens vilje for menneskeslegtens skyld, for dig og for mig, av inderlig kjærlighet til os, forat vi ikke skal faa kjende denne fryktelige Guds forlatthet. Nogen vil maaske indvende: De vælger ikke det selv. Skriften svarer: "Dem som gaar fortapt, fordi de ikke tok imot kjærlighet til sandheten, saa de kunde bli frelste." 2 Tess. 2, 10. Hvilken sandhet? "Den som tror paa ham," Guds Søn, "Blir ikke dømt; den som ikke tror, er allerede dømt, fordi han ikke har troet paa Guds enbaarne Søns Navn."

Her kommer mange med den indvending: Jeg kan ikke tro. Der er noget i denne indvending som er vel værd at imøtegaa og det vil jeg i korthet ved Guds naade gjøre. Vor troes bekjendelse sier: Jeg tror, at jeg ikke av min egen styrke eller fornuft kan tro paa Kristus eller komme til Kristus, min Herre, men det er, Den Helligaands gjerning, som kalder mig ved evangeliet. Han er jo like med Faderens og Sønnen i makt og er overdraget den gjerning av Jesus selv at delaktiggjøre os i Jesu frelse. Beder vi fordi Guds Aand har faat vakt i os det inderlige ønske at tro paa Kristus og eie hans frelse, skal vi nok snart erfare, at vi er ikke længre frelselese.

Denne indvending, jeg kan ikke tro, er ikke altid ret forstaaet av dem, som fremsætter den. De forstaar ikke ret sig selv. De vil, og de vil ikke. Under erkjendelsen av, at de trenger frelsen, vil de forstandsmessig ha den, og dog er der saa mange som

HYRDEN

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Vækkelse ved kredsmøte. Ja saa staar det skrevet i beretningen om Prince Albert kredsmøte avholdt i Crooked River. Gud ske lov! hvorfor ikke just ved vore regulære ordnede møter? Den tanke er altfor fremtrædende at skal der bli nogen vækkelse saa maa der extra møter og extra prædikanter til somom dette skulde føie kraft til Guds ord. La os heller lægge an paa at be Gud ved sin Aand gjøre alle vore møter i Guds menighet til vækkelsesmøter. Det vilde frata kirkens fiende et av de vaapen der brukes saa ofte "møtet var bare former." La Gud faa fylde de formfulde regulære møter med sin Aand og staa ham til tjeneste saa det kunde sies utover hele vor kirke ved den og den regulære gudstjeneste, kredsmøte osv. blev der vækkelse. Ja Gud la det ske. —U.

ikke eier denne kostelige skat. Der er noget i verden, som holder dem tilbake. Vi har dog faat denne klare befaling: "Elsk ikke verden eller de ting som er i verden, dersom nogen elsker verden er Faderens kjærighet ikke i ham." Denne halvhet som gjør at saa mange vil beholde verden med dens glæder og paa samme tid tænker, at de skal bli frelset tilslut viser ikke klokskap fra hvilke side man betrakter det. Bjørnsens ord: "I hvad du er vær fuldt og helt, men ikke stykkevis og delt" er et godt raad for dem som søker frelsen og for dem som i tro og haap allerede eier den. Ville, hvad vi vet etter Guds ords fremstilling og sandheten, og ville, hvad vi vil, saa vi virkelig vil ta imot frelsen og beholde den, om vi mister alt andet derved, er at bli gjort lik med Kristus i hans død.

Kanske vi ogsaa kunde kortelig berøre hvad Jesus opnaaede ved sin lidelse paa korset. Han tilfredsstilte derved Guds retfærdige krav til os og aapnede veien til frelse. Her blir vi i grunden lik ham i livs syn og sind ved at ta imot hans fortjeneste av fri naade. Jo, bedre vi kjender vor uværdighet og aandelige hjelpeløshet, des mer kan han faa fylde os med sin opstandelses kraft og frembringe sit eget billede i os. Dette oppretter han ved sin aand gjennom naadens midler. Vi skal beholde dette billede som resultat av hans virke, og han skal fuldende dets skjønnhet og beskue det med glæde, naar de frelste skarer synger en ny sang til ære for ham som blev slagtet og med sit blod kjøpte os til Gud.

Men alle er endnu ikke komne frem, og han som blev aapenbart i kjød for at gjøre ende paa djævelens gjerninger venter, at vi skal ogsaa opta kampen mot alle vore aandelige fiender i hans kraft for derved at bli ham mere lik i hans død. Paa den maate vil han, at vi skal forarbeide vor saliggjørelse med frygt og bæven, saa vor helliggjørelse kan fremmes. Han arbeidede, led og taalte al slags motsigelse av syndere. Han vil, at vi ogsaa skal bekjæmpe det onde i os, blandt vore omgivelser, ja, paa alle omraader, forat frelsens store sak kan fremmes til hans ære. Det følger av sig selv, at han, som døde for vore syndere, vil at vi skal aydø fra synden ved hans opstandelses kræfter, sky all deltagelse i det, som gjør os like med verden og bringer den til at si, at de, som kalder sig Guds børn er ikke bedre end vi. Noget kompromis med verden vilde Jesus ikke gaa med paa, da han var budt verdens riker og herligheter. Det er uten tvil godt for os at gaa med ham ut i ørkenen og lære av hans kampmaate, forat vi saaledes ved

naadens tugt kan bli dyktiggjorte at leve retfærdig, gudelig og tugtig i denne verden forventende Kristi aapenbarelse og herlighet.

Hos Jesus var ogsaa en forventning i hans lidelses tid. Forfatteren av Heb. brevet opmuntrer og tilskynder os til "at se paa troens ophavs mand og fuldender, Jesus, han som for den glæde som ventede ham taalmodig led korset, uten at agte vanæren og nu sidder paa høire side av Guds trone.

Han saa i aanden frukten av sin gjerning. Han saa menneske naturen forenet med den guddommelige natur i sin person ophøiet til herlighet og ære hos Gud. Han saa at i hans frelser Navn ska hvert knæ bøie sig i himmelen, paa jorden og under jorden. Han vidste, naar han overgav sin aand i Faderens hender, at hver tunge engang ska bekjende ham som herre til Gud Faders ære. Han saa pinsedagens under og den nye pakts menighet under dens prøvende kaar ved forfølgelser bli gjort lik med ham i hans død. Han saa dens fremgang og seier gjennom tiderne. Han saa skarene stige over tidens dørstok ind til hvilen som venter enhver tro stridsmand. Ja, han saa med sit alvidende syn en for en naa fuldendelsen som løn for sin møie. Han vidste, at om nogle korte dage skulde hans bøn om at bli herliggjort med den herlighet, han hadde før verden var, bli opfyldt. Han glædede sig over at føre med sig gjennom dødens koldeølger som seiers løn en stakkels korsfestet røver, der i sit livs sidste stund fik øie paa det Guds lam som bar verdens synd som kongen, der snart skulle ta sit rike i eie. Han saa ogsaa eder som lytter og mig som taler, hvorledes vi paa vor snublende gang mot maalet ska bli hjulpet, om vi ser stadig til ham, som gik foran og stak ut tydelig for os frelsesveien. Følge vi hans spor, skal vi ved veiens ende faa se ham ansigt til ansigt som han er i herligheten. Ja, la os se opad og fremad med vishet om, at der, hvor han er, ska ogsaa vi engang bli. Han har lovet: "Jeg vil ingenlunde slippe dig: Jeg har tegnet dig i begge mine hender, du er min." Saa gaar vi opmuntret videre i hans efterfølgelse forat bli gjort lik med ham i hans død, forvisset om, at vi ska ved hans kraft naa frem til de retfærdiges opstandelse og i herlighet beskue ham, vor frelser høvding.

Gud gi, at vi alle paa hans tilkommelses dag faar bære hans himmelske billede og glæde os med hverandre derover. Amen.

Men lær mig noe eftertænke,
At være din, hvad dette er
Mig i din kjærighet at sænke
Ei følge mit, men dit begjær,
Fornegte alt og vælge dig,
Dig elske, og forglemme mig.
Landstad 531, 3dje vers.

OUTLOOK SKOLEN IGJEN.

Det er med vemod jeg læser Josef Haaves indlæg for skolen vor i første mars nummer av "Hyrden."

Godt gjør det, at se nogen av de unge ta til orde igjen. Jeg har forsøkt igjen, og igjen at slaa til lyd for skolen; men det har vist ikke hjulpet stort. — Det ser helst ut, som om ingen vil bry sig mere. Derfor da jeg saa dette fra Josef maatte jeg glæde mig.

Skolen, hvor en masse av vore lutherske ungdom fik sin opdragelse, baade aandelig og legemlig; hvor mange av dem fik et klarere syn for livets alvor og hvor deres vei igjen nem livet blev lagt klar for dem. Nu virker de hver i sin stilling, paa farmene og i skolehusene utover provinsen; enhver sökende at gjøre sin plikt der de blev satt. Naar jeg tænker paa alt dette, saa maa jeg sørge og klage; ti dette fyrtaarn, som var sat der for at hjelpe vort folk i livets strid, er idag mørk. Vistnok brukes skolen ogsaa idag. Har været brukt hele vinteren. Regjeringen her i Sask. bruker den. "A training school for young girls." — Der er omtrent 50 jenter der, lærer nyttige ting for livets strid—syning og matlavning. Det gaar da an, endog nu, at faa bygningerne fulde, bare nogen vil betale utgifterne for dem. I dette tilfælde, — regjeringen. Fri reise utgifter, kost of logi, alt frit. Der er mange nationaliteter, mange troesbekjendelser, dersom, der er nogen da. Dog der er mange som besøker

BESØK NORGE I SOMMER
REIS ALTID DIREKTE

Ett sommerophold i Norge er helsebot for mange. Hele verden vet det, men spesielt det norske utflytterfolk, hos hvem hjemlengsel ogsaa er ett hjemferdsmoment.

REIS MED NORSKELINJEN

Det nye m/s OSLOFJORD har vunnet reisendes beundring. ss STAVANGERFJORD er ny modernisert og fremtrær saa aa si som en ny baat, ss BERGENSFJORD fører nu bare to klasser istedetfor før tre. De tre populære baatene har hyppige seilinger gjennom vaaren og sommeren.

BESTIL BILLETT NU

og vær sikker paa aa faa beste bekvemmeligheter for sommerturen til Norge. Henvend Dem til nærmeste lokalagent, eller

DEN NORSKE AMERIKALINJE

278 Main Street, Winnipeg, Man.

de norske lutherske møter nede i byen.

Jeg sier: Det er let at samle studenter paa den maaten; men dette kan ikke ske iblandt vort folk, og der er knuten. Tiderne er trange og blir vel saa ogsaa. Der Skal meget til for at klare utgifterne for skoleaar.

Naar jeg ser paa alt dette, blir alt mørkt jeg ser ingen utvei. Uten studenter kan ikke skolen aapnes.

Jeg har forsøkt, at faa hele den lutherske befolkning i Sask. til at delta i dette, ved at gi en Dollar for hver famelie; men ingenting kom ut av det.

Nu ser jeg Mr. Haave slaar til lyd for innsamling; men det er denne store feil med disse gaver, saalænge ikke saken om skattefrihet blir sett, saa kan det vel ikke nytte. Jeg hørte sidste sommer ved Bible campen her; man kunde ikke gi penge til Colleget, saalænge som dette skulde gaa til betaling av skatterne.

Jeg har forsøkt, nu ivinter, at faa de ledende i kirken til at forberede sig for kommende aarsmøte i Edmonton angaaende denne sak. Se til, paa forhaand, at ha sine ting i orden, saa noget kunde gjøres. Bli klar over hvad som burde gjøres. Som det har gaaet, kan det umulig fortsettes, ti byen her vil snart ta hele stasen, bygninger med alt inventar, ta det for skatterne. Hvad vil saa bli følgerne. Skolen skylder kvindeforeningen her i byen omkring \$800.00 med renter. Denne menighet her, holder nu paa at faa bygt kirke, og de trenger vistnok hver centen de kan legge haand paa. Skal nu byen ta alt, hvem er saa ansvarlig for gjælden? Jeg spør bare. Kirken er vel den, som eier skolen saavidt jeg vet. Er kirken istand til at gjøre noget?

Jeg sendte ind til formand Iversen et par uker siden, en bønneskrift undertegnet av hele menigheten her i Outlook. Et begjær til fuldmagtskomiteen for kirken her i Canada om de vilde gjøre sit til at skolen kunde faa staa der skattefri. Maaske vilde det være godt om flere Mgh. gjorde likesaa. Sætte et slags press paa, saa de gode herrer vilde ta notice og gjøre noget. Jeg er bange, blir der ingen forberedelse gjort nu før aarsmøtet, saa kommer folk til at gaa hjem fra dette møte likesaa dumme som de kom der, — Enhver av eder vil se der maa noget gjøres.

Kan ikke skolen aapnes igjen, som skole, da, for al del, undersøkt nu medens der er tid. Maaske kan alt selges saaledes, at al gjæld blir dækket.

Jeg for en føler mig syk og saar for dette; men enhver vil se hvor dette bær hen.

Dette er alt jeg har at si om denne sak nu. Jeg er gammel og træt av alt kav. Saar fordi man gik hen og stængte veien for os saa aldeles.

Det er da vitterligt, man har strævet her i Sask. Ja, endog over formue, for at holde denne skole gaaendes, saa vort lutherske kirkefolk kunde for fremtiden holde sin plads iblandt nationerne. Nu er vel drømmen forbi. Lederne i kirken har villet det saa.

Nu, naar jeg har ordet, tillat mig litt mere. Jeg maa takke pastor Urness for hans arbeide i bladet. Han er ikke bange for at ta indvækkende og belærende avhandlinger for kirkearbeidet iblandt os.

"Hyrden" er blit et godt oppbyggelses blad, kjærkomment for os alle. Glad er jeg for standpunktet det tar

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Radio Broadcast.

Mountain Time.

1. Lutheran Hour over WNAX, Yankton. Every other Sunday — 7:30—8:30 A.M. Conducted by Rev. G. Tweet of N. L. C. in English Language.

2. Norwegian Lutheran Service every Sunday from 8:30—9:30 A. M. over KLPM., Minot, N. D. (139K.)

3. Danish Lutheran Service every other Sunday from 9:30 to 10:00 A. M. over CJCA., Edmonton. Rev. Nommeson pastor.

4. Lutheran Hour over CKBI., every Sunday from 9:15 to 10:15 P.M. Norwegian and English alternate.

5. St. Olaf College WCAL. Morning devotional from the College Chapel 8:45 to 9:15 A. M.

CFQC Saskatoon.

May 21. 11:00 A. M. (Swedish L. Church.)

June 4. 11:00 A. M. (Luther League Service.)

Lutheran Hour CFCN Calgary (1030 K) every Sunday 7—7.30 p.m. M.S.T.

Saskatchewan Lutheran Hour from CK Regina (1010K) at 4:30—4:45 p.m. Wednesdays, and on German 4:30—4:45 p.m. on Mondays.

The Lutheran Hour Bringing Christ from Coast to Coast every Sunday 2:30—3:00 p.m. by Rev. Walter A. Maier. Can be got quite easily from KFYR. Bismark, N.D. (550K)

The Lutheran Hour over CFRN, Edmonton, 5:30—6:00 p.m. Norwegian services on the first and the third, and English on the second Sunday of each month.

(Please advise of any changes or other stations to be added. — Ed.)

The Womens' Missionary Federation of the Camrose Circuit will meet in Convention in the Lutheran Church, Bawlf, Alta. on Saturday, April 22, commencing at 10:30 A.M. President — Annie Bergum; Secretary — Inanda Hoyme.

for lagmandsvirksomheten—Ja! den slags virksomhet er, synes mig, ganske utdød iblandt os. Dog det er kjært at nogen enda tør nævne den sak.

Hvad er det som gjør dette? Er lagmandsvirksomheten saa aldeles overflødig nu. Har vi nok i et par timers gudstjeneste for maaneden nu. Endel av vore prester synes være glade ved at faa litt hjelp i saa maate; men største parten av dem synes at være imot. Jeg spurgte en tid siden en prest om han ikke kunde glæde sig i at folk omvendte sig til vor herre og begyndte et nyt liv. Jo! drog han paa det; men disse lægprædikanter er bare en prestepine. Saadan ser han paa det, — "En prestepine."

Jeg haaper han faar se saa megen pine, at han omvender sig og faar ordet kjært, endog om en lagmand bringer det frem. Venligst Oscar Berg.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, Second Nr. in April 1939

EASTER EVERYDAY

Text — Rom. 6:4.

There are people in this world who have never heard of Easter. We call them pagans. Since they have never heard of Easter, it means nothing in their experience.

There are other people in this world who have often heard of Easter, yet it means little in their experience. For some it only means new clothing to be displayed or envied. For some it means no more than a welcome vacation from school. For some it means just a special church service. We do not call these people pagans. What do you think we should call them?

For these people Easter is an event that comes once a year, and having come and gone is a thing of the past. In the life of a Christian Easter is not a thing of the past. For a Christian it is **Easter Everyday**. The Easter season, with its special emphasis on the resurrection of Christ, freshens the melody of joy in his heart: "He is risen; Jesus, my Savior, lives." But once Easter is past, he does not thrust its message into a safety deposit box to be kept intact until the next Easter. Its message is for him an everyday working power.

The Easter message is an everyday power in his faith. It assures him that he has a divine Savior, "Who was declared to be the Son of God with power... by the resurrection from the dead" (Rom. 1:4). Therefore he knows that Jesus is right when He declares that He alone is the Way, the Truth, and the Life. Easter assures him everyday of the certainty of his own resurrection in glory, and of the indestructible foundation for his faith: "For if the dead are not raised, neither hath Christ been raised; and if Christ hath not been raised, your faith is vain; ye are yet in your sins... But now hath Christ been raised from the dead" (1 Cor. 15:16, 17, 20). Easter gives him everyday a living hope of heaven: "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Pet. 1:3, 4).

The Easter message is also an everyday power in a Christian's living. It is a challenge to a new life. If you looked up the text before you began reading this meditation, read it again here: "We were buried therefore with Him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." Easter challenges us everyday to live a new life. It tells us that here and now we can live a better life.

What is this new life? The loftiest and most far-reaching definition is given by Paul: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and the life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." (Gal. 2:20). Sometimes this verse is toned down. We are given to understand that what Paul said is not to be taken as an actual fact. Let us believe that Paul meant exactly what he said. Let us believe that we have the right to have the same experience.

Just think of it, to experience everyday that Christ is my life, that Christ is living in me. Then would there be victory over sin, for Christ lives in me. Then would my life glorify God, for Christ is my life. Then would these lips that now are so timid, be bold in speaking forth His praises, for Christ my life has brought a new joy and a new courage. Yes, He brings a new love for His Word, in which He is revealed.

Where there is victory over evil,

TO THE PASTORS AND CONGREGATIONS OF THE CANADA DISTRICT.

The annual meeting of the Canada District N.L.C.A. will take place June 28 to July 2, at Edmonton. It will open at 10 A.M., June 28, with divine services with communion. We have in prospect a very good program. Dr. J. A. Aasgaard, Dr. J. C. K. Preuss, Missionary Andrew Burgess, and others will contribute.

Two important matters will come before the convention: The first will be the election of two professors for our Canadian seminary. The second is the question, What shall be done with Outlook College? The decision about Outlook College made by the last district convention was not carried out. The distressing financial condition prevailing over a large part of our district prevented that. If we cannot maintain a college at Outlook, shall we try to establish a Bible School there, as some have suggested; or shall we use the property for a charitable institution? The members of the district are asked to give earnest consideration to these matters and to pray for divine guidance.

The secretary of our Board of Foreign Missions has promised us a missionary for our spring circuit meetings. The officers of the circuits are asked to determine soon the approximate time preferred and the place for these meetings, and to send this information to me. Then we shall try to co-ordinate them in such a way that it may be possible for the missionary to come around to all.

Yours in the Lord,

IVER IVERSEN.

Saskatoon, Sask., Jan. 13, 1939.

power for good, bloodness in witnessing for Christ by word and deed, and love for His Word, there is a walk in newness of life. Christ's resurrection is the seal to us that we can walk in this newness of life.

Before there is a resurrection there is a death. Before a person can after the pattern of Christ's resurrection walk in newness of life he must die. That self that loves evil and hates good, that finds prayer and the reading of God's Word distasteful, that thinks more of self than of God, that must die.

How does this death take place? For one who is a child of God it has already taken place — through baptism. Look at verse 4 again. Then read verse 3: "All we who were baptized into Christ Jesus were baptized into His death." Through baptism we become partakers of Christ's death. Likewise through baptism we are partakers in His resurrection. As Luther says, through baptism our old Adam is to die daily, and the new man daily to come forth in newness of life. Shame on us for appreciating so little the grace of God in baptism.

So the challenge of Easter Everyday is intimately related to baptism. Reader, you have been baptized, have you not? God in His Word declares that by your baptism you were made a partaker in the death and resurrection of Christ. How much resurrection power, how much newness of life, is seen in you?

Are you satisfied with your old life? Make Easter an everyday reality in your life. Confess to God that you have wretchedly neglected the riches of His grace to you. Claim that which He already has given you. Then believing His Word, walk in newness of life, with your heart overflowing with the joy of Easter Everyday.

—Pastor G. O. Evenson.

HOW DO WE STAND.

To date \$49,737.17 or 4.9% has come in for the 1939 Ingathering and we have already come to the last month of the first quarter. Time is fast speeding on. A real effort should be made by every congregation to raise at least one-fourth of the 1939 apportionment during the first quarter which closes April 30th. Only a **genuine concern** for this cause from the beginning of the year to its close will bring in the fair share.

Time and again when we come into congregations we hear "If we had only started earlier. Now it is so

late and there are so many other things to take care of that I doubt if we will be able to do much for the Church budget this year. But next year we plan to start from the beginning of the year." If we had only started earlier.

Let us be on our guard in 1939 so that we will start earlier. Let us show it by our efforts for the first quarterly share.

A. J. Bergsaker,
Stewardship Secretary.

ANNUAL MEETING OF THE C. L. B. I.

The Canadian Lutheran Bible Institute held its annual meeting in Camrose, Alberta on the afternoon of Tuesday, November 29 in the Norwegian Lutheran church of that town. The meeting was preceded by a board meeting at the school the previous evening at which meeting the proceeds of the institute was thoroughly considered and the different reports for the membership meeting discussed. This meeting was called to order by the president of the board, Rev. Otto Eklund, Ferintosh who was in charge. At the opening of the meeting a hymn was sung, Scripture read from Gal. 3. 10— and prayer. Minutes from the last meeting were read by Rev. C. A. Bernhardson, who was elected secretary of the meeting. With some corrections they were accepted.

The undersigned was elected to report to the Lutheran papers. At this time membership blanks were passed so that any one present, who otherwise qualified for membership, could get it and obtain voting rights at the meeting.

Then the president gave his report introduced by a word from II. Tim. 1, 6 "For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands." Then he reviewed the main proceedings of the different board meetings held during the past year. He called to remembrance the work of the school and Bible camp, the calling of different teachers, and reminded us that only two, Dean Trygstad and Rev. Bernhardson at the present time were working at the school. His report was accepted.

The treasurer's report was read by the secretary and accepted by the meeting. The report showed a balance of \$3,593.73 for the general statement. The building fund showed a balance of \$1,614.88. There were assets to an amount of \$430.35 and

liabilities for \$80.00 which left a balance of \$360.35.

Dean Trygstad's report was introduced by the words from I Sam. 7, 12, "Hitherto hath Jehovah helped us." He reported that last year saw an enrolment at the school of 40 students and 5 visitors. He suggested that more practical work be undertaken by the students and wished that some means could be provided by the school for that purpose. The school is sending out a mimeographed paper, Bible Tidings with regular news from the work. It was regretted that one of the teachers, who had been in the work for several years, Rev. Hilde had resigned to take up pastoral work in N. Dak. The dean had traveled during the summer and worked in the interest of the school and for soul winning. He stated that a general revival was sorely needed in our churches and urged friends and fellow believers to work and pray that it might soon come.

The dean of the Bible camp, Rev. B. Ostrom, Wetaskiwin reported on the camp held at Sylvan Lake. Two teachers besides himself had been there for the two weeks. These were Rev. Bernhardson from the Augustana and Rev. Stallknecht from the United Danish church. Dean Trygstad was also there, first some days with the Danish camp, and then a part of the first week of the Bible school camp to present the Lord's cause in connection with that of C. L. B. I. Several others took part in the programs of whom may be mentioned Professor Berg of the Camrose Lutheran College. The desire of an early arrangement for next year's camp was expressed. It was regretted that no report had come in from the business manager of the camp, but since the camp was believed to have come out on the good side financial seen the point was passed up.

The committee that was able to give the most prosperous account was perhaps the membership committee. Two members were present, Mrs. Geo. Hendriksen and Mrs. Chas. Johnson. They reported about 95 new members on the roll. 175 of the members on the old roll had paid their dues and a good number of the rest paid at the meeting. In order that the society may have a closer contact with all of the members, the meeting later decided that key men should be appointed in all the Lutheran communities to present the cause of the C. L. B. I. This was mainly in connection with the work of the building committee, but these will work for the general welfare of the society and its aim as well.

The election of new board members gave the following result: For the United Danish Church, Mr. Willy Grauenkjer. For the Lutheran Free Church, Mr. Ed. Peterson. For Augustana Church, Rev. J. A. Vikman. For the Norwegian Luth. Church, Rev. Stolee. The nominating committee, Rev. Ostrom and Rev. Stallknecht. Membership Committee, Mrs. Geo. Hendriksen (reelected) and Miss Gabrelson. Building Committee, Professor Berg, Rev. Ostrom, and Rev. Møller, all reelected and new member, Mr. John Vassberg.

Upon recommendation from the board a motion was made to insert a clause in the by-laws, under the duties of the board members, requiring that a board meeting be held prior to every membership meeting, at which board meeting matters of the association be discussed. This motion was passed.

Then a motion to conduct the usual Bible camp in the summer was carried. All matters pertaining to the arrangement was left with the board.

The meeting was informed that an unusual high tax was due to C. L. B. I. on its camp site at Sylvan Lake. A committee of two, Mr. Arthur Lewis and Mr. Chas. Johnson was elected to look into this matter. As a mistake must have come in some way, the committee was entrusted to make (Continued on page 4, col. 1.)

WOMEN'S MISSIONARY FEDERATION

MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

CHRISTIAN PEOPLE AWAKE

The fields are white ready for harvest but laborers are few. Have you dear reader accepted Christ as your personal Savior? Are you daily walking with Him? Are you following Jesus through this Lenten Season to Dark Gethsemane and onward to the Cross of Calvary? Do you realize it was for your sins that He suffered and died that painful death? Won't you share the Wonderful Joy of the Resurrection Morn this Easter?

Remember in John 15:1-2 it says: "I am the vine and my Father is the husbandman. Every branch in me that beareth not fruit He taketh away; and every branch that beareth fruit He purgeth, that it may bring forth more fruit." Jesus wants all of His children to "Take up the Cross and follow Him." So often we are reminded to do something for Christ's Service we let it slide or leave it for our neighbor to do. Are we ashamed of our Savior, — to tell others of Him? If so, He will one day be ashamed of us.

Christians awake! Work while it is day for night draweth nigh when no man can work. Do not busy yourselves so entirely with the material things of this short life that the most important and vital things pertaining to eternal life are left out. The Savior is at hand, have you won any souls for Him?

Up here in the Peace River country we are having an exceptionally blessed time. The Spirit of God is working in a mysterious and wonderful way amongst the people. The Voice of Christ seems to be calling and touching the hearts of young and old. Young people are feeling the need of a Savior and are surrendering their hearts and lives over to Jesus. We hope and pray that He will continue to bless our work in such a way that more souls will be won for the Kingdom of Heaven. We need also your prayers dear Christian friends.

A blessed Easter is extended to you all.

Mrs. E. N. Torgerson,
Valhalla Centre, Alta.,
Pres. W.M.F. Peace River Circuit.

Sheep, not a Lamb.

"Twas a sheep, not a lamb that strayed away,

In the pible Jesus told;
A grown-up sheep that had gone astray
From the ninety and nine in the fold.

Out on the hillside, out in the cold,
"Twas a sheep the good Shepherd sought,
And back to the flock, safe into the fold,
"Twas a sheep the Good Shepherd brought.

And why for the sheep should we earnestly long,

And as earnestly hope and pray?
Because there is danger if the sheep go wrong,

They may lead the lambs astray.

For the lambs will follow the sheep you know,

Wherever they may stray;
When the sheep go wrong it will not be long
Thill the lambs are as wrong as they.

And so with the sheep we earnestly plead
For the sake of the lambs today.

If the lambs are lost, what terrible cost
Some sheep will have to pay."

*

THE MOTHER WHO DIED FOR HER BOY.

There is a story told of the days when the gold fever swept California. A man went west, leaving the wife

investigations and report to the board on its findings as soon as possible.

A free discussion was now carried on for some time. The question of revival was delt with, likewise the general rules of the Bible school. The location for a new building and related questions were also discussed.

After a vote of thanks to the retiring officers and our host for the afternoon, the Norwegian congregation in Camrose, was passed the meeting adjourned and closed with prayer.

H. Stallknecht.

and son in New England. Soon he succeeded and sent for his dear ones. The wif's heart leaped for joy. Taking her boy to New York, she boarded a Pacific steamer sailing for San Francisco. The ship had not been long out at sea before there was the cry of "Fire! Fire!" On board was a powder magazine, and the captain knew that the moment the fire reached the store, all on board would perish. Lifeboats were crowded, but they proved to be too small and few. Quickly they were overcrowded. As the last boat pushed away the mother pled with the boatmen to take her and the boy. "No, I dare not take another. If I do, we shall all sink," was the reply. Earnestly the woman continued to plead, and at last the boatmen consented to take one. Do you think the mother leaped into the boat, leaving her boy to perish with others? No, she seized him, gave him one last hug, and dropped him into the boat, with the wail, "My boy, if you live to see your father, tell him that I died in your place." And if he did live, do you think he spoke contemptuously of the mother who went down into a watery grave for him?

Jesus died in your place. Your sins deserved eternal death, but Jesus died your death and bore your curse. Have you received Him as Saviour? Do you love Him? Are you sheltered in His wounded side? Listen to the music of the gospel—"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," Isa. 1: 18). If uncleansed, plunge now into the crimson flood and thereby join the multitude no man can number, who extol the blood for having washed and loosed them from their sin.

*

What Would Happen If All Did Their Share?

The Record of Christian Work tells of a missionary physician in one of China's hospitals who cured a man of cataract. A few weeks later, forty-eight blind men from one of China's interior provinces, each holding on to a rope held in the hands of the man who was cured, came to the hospital. Thus in a chain, they had walked two hundred and fifty miles to the doctor, and nearly all were cured.

Does not this give a picture of our share in the missionary enterprise? The first blind man came to the physician, put his trust in him, received his sight then went out to lead others to the same power that had blessed him. If we have come to Christ and by faith have received Him and the eternal life He offers, our part will be to lead others to Him.

—The Sunday School Times.

*

Dear Co-worker!

In planning the W.M.F. activities for the coming year, we are asking your cooperation in the work for the Cradle Roll Departement. As you no doubt have read, the goal is "Every baby a Cradle Roll baby."

Any baptized child under five years of age may be enrolled for one dollar in this department. At the time of enrollment each child will receive an attractive certificate in booklet form entitled "The Story of Me" instead of the birthday cards as is stated on the enclosed card. These enrollment cards may be ordered from the W. M. F. office.

May I make the suggestion that you elect a Cradle Roll secretary in your own organization to take over the work of interesting the women in enrolling the children, and also to send in a report as to the number enrolled at the end of the year to the circuit secretary. We would also like to obtain a picture of each baby you enroll, as we are trying to keep a scrap book of our Cradle Roll babies.

Let us make every baby God gives to us a little missionary, for each dollar sent in gives the Eskimoes an opportunity to hear about Jesus.

—Mrs. L. M. Torgerson,
Saskatoon Circuit Cradle Roll Sec.

YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — FAIRY GLEN, SASK.

COMMENTS

MEDITATION

"And they found the stone rolled away from the sepulchre." Luke 24:2. The women had worried about that stone. "Who shall roll us away the stone?" they said but when they came there they found that it was already removed.

The Christian life should be a life free from worry and care. How often do we not fret over problems that may await us in the future. We worry about the "stone" long before we get to it. And it takes the joy out of our lives.

Someone has said: Our biggest problems are those that never happen." When we come to the difficulty we find that it has been removed. The stone was removed by an angel. So we often find that our difficulties are removed for us by heavenly messengers.

Let us take this Easter thought with us through the year—this blessed thought that Christ goes before us and removes the stones. We need only to follow.

—V.

We have been encouraged at the many answers to the Bible questions, and especially the kind letters telling of blessing received in searching the scriptures. May the Lord continue to bless them. Send in your answers even though you may be late in doing so.

*

Convention announcements are coming in. It is so necessary to make convention preparations early.

Contributions 1938

We are very pleased with the report for 1938 contributions to the International Project. Here are the donations by Circuits:

Yorkton	\$7.50	2
Camrose	50.00	7
Swift Current	22.00	5
Edmonton	23.10	4
Peace River	11.70	2
Moose Jaw	42.50	12
Prince Albert	70.40	9
Saskatoon	10.14	3
Manitoba	7.50	2
Unclassified	7.50	2
Total	\$252.44	46

Summary:

1935 28 leagues contributed	\$201.00
1936 41 leagues contributed	231.58
1937 44 leagues contributed	222.26
1938 46 leagues contributed	252.44

There are approximately 90 active local leagues in our district (we should like to have a check-up by each circuit president submitting the names of active local leagues in each circuit). There is much to be done. Almost 50% of the leagues sent in no contribution in 1938. Let us do much better in 1939.

—V.

A young people's society was organized in Lunner congregation, Southy, Sask. on Wednesday March 22nd. Fourteen members signed their name. The following officers were elected: Pres. Jens Rostad. Vice-Pres. Arnold Brandsgaard, Sec. Mary Brandsgard. Treas. Camilla Rostad.

—C. L. Jothén.

The Bible

Before us lies a report from the British and Foreign Bible Society. It is interesting and inspiring. "Four Hundred years of the Open Bible in English" and yet in 1938 this society circulated the astounding number of 11,318,575 volumes. The Bible is still a good seller. It is interesting to note that Canada and Newfoundland had an increase in circulation of 23,000 over last year. This year's total was 312,000.

It is worthy of note too that "the language table of Holy Scriptures in whole or in part, now totals over 1,010. At one of our church conventions the District Secretary for Northern Saskatchewan said that the Society was trying to reach the 1000 mark so that we could sing the attainment of the hope of the song, "Oh for a thousand tongues to sing our dear Redeemer's praise."

The sale of the Bible is one of the bright spots of our time. The Bible is living—that is the Word of Scripture. Thus it will have its influence as it is circulated. Dr. James Reid says: "I do not think there is anything that can confirm our faith or kindle our hope in the days in which we live so much as reading of the Report of the work done by the British and Foreign Bible Society."

The Society asks each interested group to put on a Bible Society Sunday, stressing the dissemination of the Word. A worthy cause! An inspiring challenge!

—V.

From Edmonton, Alta.

Representative Leaguers from five different Lutheran churches in Edmonton have recently undertaken an experimental project which it is hoped will prove to serve as an entering wedge for some future co-operation on the part of the churches concerned.

On January 19th some 150 young people from the three Scandinavian and from two German Lutheran (Manitoba Synod) churches met in the Sunday School room of Central Lutheran Church for a social evening and general fellowship. The reader is referred to an article in the February issue of the "Lutheran Voice," from which we quote the following:

"The business part of the meeting was opened with the singing of Luther's great battle hymn, "A Mighty Fortress is Our God," after which a word of welcome was extended to the group by the chairman, Mr. Vernon Eriksson (of First Swedish), and by the Rev. C. S. Lystig, pastor of the Central Lutheran Church, who also led in Scripture reading and prayer. A report from the committee followed, with recommendations.

"The purpose of this co-operative effort is to strengthen the work of the individual Luther Leagues and to increase their effectiveness in the community. The meeting, attended by about 150 leaguers, was enthusiastic over the possibilities which lie before us. A feeling of good fellowship was evinced throughout the proceedings.

"A committee comprised of the president and one other member of each league, together with one pastor, was charged with the responsibility of deciding policies and arranging future functions. The ministers of the various churches are to alternate on the committee."

The next meeting will be held on March 16th, at Trinity German Luth. Church.

—C. S. Lystig.

Late answers sent in for February Bible questions by

C. A. Haltug, Maxim, Sask.; Phyllis Hanson, Kinistino, Sask.; Mrs. Oscar Moxness, Russell, N. Dak.; Ada Nelson, Macoun, Sask.

Apostasy Marches On

In a recent weekly paper this appeared:

"The card party sponsored by the junior choir, held in All Saints' church hall on Tuesday evening, proved very successful. Proceeds were in aid of the junior choir robe fund. Both bridge and whist were played."

To think that adolescent youth should be taught that it is perfectly right and proper that card parties are held to further church work! The card party is often the kindergarten of the gambling den. How the devil is permitted to blind men! On Tuesday evening at card party, and on Sunday morning perhaps wearing gowns in the choir—the gowns purchased with the money earned at the card party. What a travesty on Christianity! We are thankful that this was not a Lutheran Church—but we need to pray and watch that the modernistic tempest shall not sweep over our church too. Surely there is a falling away.

—AMV.

I never knew a man of God being bankrupted by his benevolences. What we keep we may lose but what we give to Christ we are sure to keep.